

The Holmes County Farmer.

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THE Holmes County Farmer.

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Of every description executed in the best style and on reasonable terms.
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to be licensed by a licensed Auctioneer. L. McMERRELL
is the only licensed Auctioneer in the West part

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HAS OPENED A
Wholesale Liquor Store,
IN MILLERSBURG,
In the Rooms heretofore occupied by McMane's Store,
where pure qualities of all kinds of liquors can be
bought at the lowest city price.
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Sold in Cleveland by S. F. & S. BURGESS. Be careful
to buy only the genuine.

GRAPE PLANTS.

THIS undersigned has for sale at his Vineyard, near
Millersburg, some 300 Grape Plants, two years old,
about as equal number of all kinds of grapes can be
found. Price only 10 cents each. I have also about
1000 first class Cuttings for sale at 50 cents per hun-

dred, and several thousand second class at 25 cents per
hundred.
March 5, 1863, CONRAD HATT.

VENUE CRIER.

THE subscriber tenders his services as Auctioneer to
the citizens of Holmes county. Many years ex-
perience induces me to believe that the liberal patron-
age I have heretofore received from my friends will
be extended to me.
March 10, 1863. JAMES K. HENDERSON.

Poetry.

SPRING.

The violet beds are flushed again,
Purple and white commingled run,
And countless yellow daffodils
Are flashing in the morning sun!

I take the path beside the brook,
O'ershadowed by the bowthorn tree;
I love to see the crystal stream,
Forever falling to the sea.

For as I tread the bright green grass,
Shooting towards Heaven its tender spear,
Then many happy thoughts come back,
And memories of other years.

Full fifty winters passed away,
Full fifty summers quickly fled,
And many friends have left me here,
And many, many, more are dead.

And well I mind a day like this
Now fifty long, long years ago,
I brought my wife this very way
To see the earthly violet blow.

But she has gone these many years,
(Twas such another April day),
Into the land beyond the sun,
Where flowers of spring shall bloom for aye.

And so as spring returns again,
Again I love to wander here,
I think my winter must be gone,
And spring-time drawing very near.

I love the flowers, the fields, the grass,
Lit with the happy morning sun,
And think, as by the brook I pass,
Sure, winter must at last be done!

One gentle lesson still remains,
It comes with every year anew—
These flowers have waited for the spring,
And I must wait in patience too!

Miscellaneous.

A POWERFULLY WRITTEN LETTER.

The Character of Abolitionism Por-
trayed by
NATHAN LORD, ESQ.,
The President of the Dartmouth College,
New Hampshire—A Document that all should

read.
To the Editor of Boston Courier:

When an Abolitionist justifies the new
proclamation policy of the Administra-
tion, he takes the ground that slavery is
the cause of the war, and that either the
Government or slavery must be destroyed.

But the Government must not be
destroyed. Therefore slavery must be
abolished. His first fallacy consists in a
begging of the question, and his second
in a deceptive substitution of terms—the
Government for the Administration.

His adversary denies the assumption
that slavery is the cause of the war, any
more than law is the cause of transgression,
or the money of the way-laid traveler
the cause of his robbery or murder.

An antecedent is not necessarily or mor-
ally a cause. He affirms on the contrary,
that Abolitionism is the causative ante-
cedent of the war, and will be fatal to
the Government if its destructive policy
be carried out. But Government must be
sustained, and therefore all good citizens
must think, and speak and vote, in the
exercise of their Constitutional freedom
so as to secure, if that be possible, a bet-
ter administration of it.

This is a very considerable issue. As
things now are, it is of great consequence
that the people to whom the Government
belongs should look well into the dispute.
Otherwise they may lose their inheritance
without knowing it, and reparation may be
impossible. A government like a house,
is more easily demolished than rebuilt.

Some of us, Mr. Editor, who hold no
office, and publish no paper, and have no
intention of doing either, have so far,
a fair claim to be heard in respect to the
controversy now going on. Besides, we
have somewhat carefully studied the Abolition-
ists, whose doctrines the present
recognized agents of the people are about
to carry out in their administration of affairs.

Our method is historical, which is best
adapted to the occasion. Men may speculate
about slavery and its relations till they
are gray, and be no wiser. The doc-
trines of that fashion everywhere disagree
as to its origin, its nature, its designs,
its genius and spirit, its politics, ethics
and theology, its science, and its litera-
ture and manners. Since the war began
we have read many ingenious discussions
of the subject from learned jurists, states-
men, divines, but only to perceive how
they have multiplied confusions. The
writers have looked out from their respec-
tive stand-points, and have reasoned
in evident subservience to their different
ideals, more numerous than Bacon has de-
scribed, till they have bewildered them-
selves—and which is worse—the inno-
cent and unconscious public. An epi-
demic mental disease is consequently set-
tled upon us. We wait for some highly
raised and concentrated solvent to digest
all the poisonous varieties of wisdom
before a paucity can be found. Then,
however, the poor afflicted patient may be
beyond recovery.

Doubtless the only sufficient solvent of
all our intellectual crudities is revolution.
But we fear the patient is too far gone
already, to bear a spirit raised so much
above the natural. We must content
ourselves with what is next best—histo-
ry. That gives us the wisdom of God in
his moral providence, and to know that
we may be of great consequence in default
of more spiritual enlightenment.

We find that, before the era of Abolition
this whole country enjoyed remark-
able union, peace and prosperity for half
a century. Its general officers were chosen
with reference to no peculiarities but
as representatives of parties indiscriminately
scattered over all the States. No
considerable sectional disputes arose in
the Congress, but such as grew out of
natural diversities of physical condition.
Tariffs, internal improvements, bounties,
and the like, suggested and exhausted
controversy. The heat produced was
hardly more than enough to produce a
healthy intellectual activity, and check
the bad tendencies of appropriating ma-
jorities. So far there was but little dif-
ference between Northern and Southern
politicians in the spirit with which they
contended, or the expedients which they
adopted. It would have been difficult

and of little consequence, in a moral
point of view, to strike a balance between
them. Neither the logic of statesmen,
nor the craft of politicians could have
awakened dangerous personal or sectional
animosities, or disturbed constitutional
relations, so long as they overstepped not
the limits of expediency, and effected no
moral control of the public mind. Cal-
houn and Webster at the head, or such
men as Brooks and Sumner at the tail,
could never have contended greatly to
the public detriment, till the Congress
let in subjects of discussion that concern-
ed more immediately the moral govern-
ment of God. This was our original
mistake—which some of the fathers had
foreseen with fears and warnings—the
common mistake of all countries, as vir-
tue declines; of essaying wittingly or un-
wittingly, to bring together what God
requires us to keep asunder—the Church
and the State. Till we made that blun-
der the country was united, prosperous
and happy. There had been no such
instance in the history of the known
world.

If there were, before that time, any
dangerous plotters against the govern-
ment, North or South, we find no evi-
dence of it in history. That there may
have been men on both sides, ready to
have taken advantage of occasions to ex-
alt themselves on the ruins of the repub-
lic, it is not improbable, for Americans
are no exceptions to the common law of
selfishness and ambition. But such men
could have made no figure. The Union,
the Constitution and the laws are sacred,
and the country would have rejected any
conspiracy against them as a healthy
stomach rejects poison. Such madness
could have reached no higher than a
weakly insurrection. We were safe and
honorable till the moral balance was de-
ranged, and the Church fell out of their
true relations to each other and to moral
government.

We were tempted, almost uncon-
sciously, into that snare by introducing
a moral element—slavery—into the reck-
oning of politics, and thereby brought
Church and State together down to that
lower level. From that time our glory
has departed. Our Christianity has be-
come secular, and our secular glory has
been dimmed in having lost the reflection
of a more spiritual light. We have sub-
stituted speculation for faith, and our
discussions have been degraded into ex-
traneous wranglings. We have made God
and man to exchange places. His insti-
tutes and His constitutions we have in-
terpreted by the "higher law" of our own
conscience. We have converted the sov-
ereign law giver into a politician. We
have discussed by our own standards, and
determined by vote, how it is best for
him to carry on his government of the
world. We have inquired not what He
has willed, and said and done, but what
it is expedient for Him to will, and say,
and do, according to a master, a party,
or a school. We have popularized our
creeds, measured principles by their util-
ities, men by their clothes, and God him-
self by his supposed subservience to our
ideas.

Let us observe the process. The South
is rebelling. It is constitutionally and
legally so. Slavery enters into the
structure of its society; not a thing of
accident,—possibly not everywhere of
preference, but an inheritance according
to the common law of earth—a providen-
tial order—without which, in view of
necessity, that is of naturally and sta-
tely existing diversity of race, culture
and condition, the social state could not
have been constituted at all, and "life,
liberty and happiness" would have been
insecure to a civilized and christian people,
who have just bought them at so
great a price. Slavery was not indeed
the corner stone, but the practical condi-
tion of the Union, the Constitution and
the laws. Whatever disadvantages were
admitted to attend it, like all other insti-
tutions administered by men, it was held
to be legitimate. It had existed in the
usages of nations, for the end of social
conservation and moral government,
since Cain was stigmatized and made a
fugitive and vagabond on earth, and
Ham was consigned in one line of his de-
scendants to the rule of Shem and Ja-
pheth. It was common law. It was in-
corporated into the civil institutes of Mo-
ses. It was recognized accordingly by
Christ and his Apostles. They regula-
ted it by the just and benevolent precepts
of the New Testament. They condoned
all intermediaries with it—such as they
predicted of the last days of the Chris-
tian dispensation—as "proud, knowing
nothing, but dotting about questions and
strifes of words, whereof cometh envy,
strife, railing, evil surmising, perverse
disputings of men of corrupt minds and
destitute of the truth," from whom all
Christians, and especially the pastors of
the flock, should turn away. The Fathers
were not remarkably considerate of
these things, but they were not ignorant
of them. They accordingly held slavery
to be exceptional only in its abuses, and
that notwithstanding abuses, it should be
left to the regulations of the States, whose
climate, soil, or other physical habitudes
or conditions should need them to re-
tain it.

It actually obtained at the adoption of
the Constitution, in all but a single State
which had early favored the introduction
of the new philosophy, and whose expe-
rience had found it to be unprofitable.
Wherever it was subsequently abolished,
its want of physical adaptation and its
consequent inconveniences, not its essen-
tial wrongfulness, were mainly the rea-
son of its abolition. Against that, in an
early period, Jonathan Edwards had pro-
tested, in vindication of a moral govern-
ment; and to assert his Christian liberty,
had bought a slave. Thoughtful men
were not troubled by the thing itself, but
only by its incidents. The philosophy
of sentiment and romance had not then
extensively infected the descendants of
the Puritans. It excited individuals a-
mong them had begun the *era* of dawning
illumination and complicity of that
period, and consequently condemned slav-
ery by that criterion, even they were
not regardless of their plighted faith.—
They saw no justifiable remedy for the

supposed evil, but such amendments of
the Constitution as are provided for in
that instrument itself, or in friendly con-
stitutional legislation, or the inalienable
influence of providential or moral causes,
that could be reckoned or be compelled
beforehand. So it stood—an integral
part of the best social edifice that had
ever been reared by man, and contribut-
ing in its own constituted order, to an
unexampled prosperity. So it stood—
an occasion, indeed, of many wrongs and
sufferings, such as are incident to earth,
but also of invaluable and otherwise im-
possible benefits to a degraded people,
thereby brought nearer to the usages of
civilized life, and in as great proportion
as our own citizens, into fellowship with
the Church of God.

So it stood, till a generation arose that
comprehended none of these living real-
ities, that honored not the God of the
Fathers,—and for his everlasting word
of natural and revealed religion, substi-
tuted a "higher law." Among them were
born the Abolitionists, who are now, of-
ficially, supreme over the land. They
were, at first, a small class of speculative
enthusiasts, intoxicated by the specula-
tive pantheism of France and Germany,
which had covertly breathed its spirit into
the "glittering generation" of the
Declaration of Independence, and by that
instrument insensibly infected the
public mind. They were men of the mark
or figure, ideal visionaries, mistaking
their own fancies for another gospel,
which is not another, destitute of all
practical concern for Church or State, and
affecting only supposable or possible,
and undefined and undefinable interests
of humanity in general. But they were
ambitious, insinuating, resolved and reck-
less. Intent upon an imaginary univer-
sal restitution, before God's appointed
time, by sweeping processes of what
they called reform without discrimination
of time, place, age, sex, race, capacity or
condition and passionately heated at evils
attending the ordained relations of social
life—evils growing not out of the rela-
tions themselves, but the bad passions of
our common nature—the very passions
by which they were unconsciously in-
flamed—they affected to restore society
by first destroying it, and therefore, not
by the renewal of individual minds
according to Christianity, but by political
reformations and reconstructions accord-
ing to their own speculative conceits.—
They aspired to a millennium not of grace
but of nature; not spiritual by the power
of the Holy Ghost, but platonic, accord-
ing to the impulses and sentiments of
the natural mind. They put feeling in
the place of conscience. They subordi-
nated a man God for the God-man; imagi-
nary human rights for revealed human
duties; and the happiness of the creature
for the glory of the Creator—a happi-
ness consisting not in a spiritual likeness
to God as the Scriptures have described,
but in the multiplying agreeable sensa-
tions, according to the baptised paganism
of sophisticated schoolmen. They refer-
red the irregularities of society, to re-
straints unnaturally laid by the family,
the State, the Church, for which they
substituted a more refined free love,
a self determining will, and a liberty
of whatever God and nature had put
into their hands. Such, at least, was
the spirit and genius of the ideology which
in the end, embodied itself in the Abolition-
ism of the North, developing itself
however, variously, according to the dif-
ferent temperaments, tastes, mental habi-
ts or the associations, accidental pecu-
liarities of the individuals who fell in its
snare.

Great errors do not obtain currency
and become effect, but as they are per-
mitted to have reference to respectable
authority. Unhappy for the country,
Abolitionists acquired that advantage.—
For it was an illusion that glared, at the
same time, upon the benevolent seekers
and the infatuated dreamers of a com-
mon salvation, and captivated for a time,
some whom it could not absolutely se-
duce or hopelessly destroy. It was so as
when, under a similar temptation in the
mother country, some such men as
Edmund Burke and Robert Hall were
borne on the deceitful current of false
opinions, till the roar of the tumbling
cataract awoke them, and they were hard-
ly saved by springing into the eddies, or
clinging to the rocks. Forgetful of the
lessons of history and revelation, they
began to believe that a wisdom which
boasted such great things of a superior
light, and heavenly charity, could be af-
ter all, shallow and delusive. They sym-
pathized, generously or benevolently,
with afflicted humanity,—and the pain-
ted dream of universal emancipation
which played before their excited fancies,
seemed a realization of what belonged
to an age in the dark, unrevealed fu-
ture of providence, to which we have
yet to pass amid scenes more terrible
than any of the antecedent revolutions
through which Jesus Christ has been ad-
vancing in His throne of judgement and
glory. So here—few like Adams and
Channing, to say nothing of distinguish-
ed living men, by we knew not what se-
cret political or philosophic bias, what
veil of morbid sentiment, what blurred
ethical or theological vision, by words
whose meaning they did not measure, by
reasonings inconsistent with some of their
acknowledged principles, and unworthy
of their intellect and their fame, gave en-
couragement, if not patronage, to the
dangerous ideology.

Abolition became an institution orga-
nic and vital—body and soul—a working
power, representative of a new type of
moral and social wisdom, improved,
comprehensive, philosophical, and des-
tined to prevail. As its gaudy sophistry
took its natural, popular effect, it assum-
ed to be arrogant, insulting and encroach-
ing. It was envious of God's appointed
orders, the family, the State, the Church
—and scrupled not to assault their blood-
cemented foundations. It labelled the
Constitution as a "league with death," and
a covenant with hell." It set up its pro-
panda, assembled its conventions, and
sent abroad its agents. It became a sub-
tle disputant, a cunning innovator, a dar-
ing reformer, a fiery agitator, a virulent
declaimer, a malignant denouncer,—im-

placable persecutor. Gaining confidence
as it acquired ascendancy over the simple,
the curious, the fearful, the imaginative,
the sentimental, the undisciplined, the
passionate, it aspired to popular control
and revolutionary distinction. But to
that end it must become religious. It
was ready for the occasion. It appealed
accordingly to the moral sense now jo-
sted from popularity. It appealed to
Scripture, now twisted by improved ver-
sions, arbitrary criticisms and fanatic
commentaries from its literal, direct and
scientific meanings, till it was made as
subservient and obscure as a Delphic or-
acle—the very Scripture which it had be-
fore denounced as hostile to its ideas, or
had disparaged as unworthy of com-
petition with its higher law. And it even
clothed itself in the robes of sanctity and
kept its Sabbaths. It assumed control,
exclusively, of the religious press. It
assumed the platform and the pulpit.—
It figured at anniversaries. It dispensed,
ex cathedra, the oracles of the new divi-
nity, and imprecated the wrath of heaven
upon all who refused fealty and homage.

To the same end, also, it must be polit-
ical. It affected the well being of the
State. It studied intrigue and finesse.—
It became an expert. It mastered all the
chicanes of wires, caucuses and Conven-
tions. It calculated its forces. It disciplin-
ed its ranks. It found the balance of
power, and then sold itself to the progre-
ssive party. The price was the Govern-
ment of the country. The object was
the dissolution of the Union, and then
the introduction of its New Jerusalem—
a returning Messiah—Church and State
Melchisedek—king and priest impersonated
in an Independent or a Tribune.

We have seen with what a Shylock
savagery it has insisted on the bond.—
We have seen how tamely the constituted
keeper of our liberties has consented to
the sacrifice.

Such is the moral record of Abolition-
ism brought down to the date of the
Presidents proclamations. It has been
but imperfectly understood. Hence our
confusions. Wise and learned civilians
have left it too much out of their reckon-
ing of our public difficulties and dangers,
because it is moral and therefore not on
the line of their professional pursuits.—
But that is to be fact, dishonorable to
history, and dangerous to the Church and
State. It is to heap the hurt of the daugh-
ter of the people lightly, and perpetuate
controversy and war. The moral ques-
tion which divides us is supreme, sound
philosophy, no comprehensive judgement
where it is not so installed, and all judg-
ment will be unjust without it. Abolition-
ism stands out historically, the active,
practical cause of all our troubles. With-
out it the other existing cause would have
been of no effect. It was manifestly so
when it began to figure in the halls of
Congress. It has been so in all our sub-
sequent discussions, which have filled the
land with strife. It was manifestly so
in its alliance with miscalculating politi-
cians in the Fremont campaign, and more
decisively in their demonstration at Chi-
cago. It was so not less remarkably in
its appropriation of religious men, and
the conventions of equally miscalculating
representatives of the church. Many
of these good and patriotic citizens, lay
and clerical, meant not what they said.
Their eyes were holden. We blame
them not for bad intentions, but for bad
mistake. On the stormy sea of politics,
and in the clouds of speculations and ro-
mance, they had lost their reckoning.—
They were blinded by old prejudices of
sect and party.

They hesitated not those great men who
died uttering the voice of remonstrance
and warning. They perceived not that
the true conservatism had been obliged
by the new ideology to change its resi-
dence—that party names were no longer
significant of things—and that our issues
must be changed. They understood not
that American liberty had lost its bal-
ance; that they who should therefor
follow its mimic shadow cry would, with-
out a miracle, fall into confusion, and
probably open the way for a bloody des-
potism that would lord it over the heri-
tage of God. They had not studied that
subtle power—a power of the air which
by its apparent subservience actually
ruled them, and still claims to be their
master. It has, indeed, its hold upon
them. It insists ruthlessly upon the
bond. It will have it, for its pressure
bears along the rulers of the people, and
with it, the life-blood of the Church and
State, if after Fanueil Hall introduce
not an era of deliverance, and reverse the
judgment of Altona and the capital.

So we make good our case. Abolition-
ism is at fault. It is false and wrong.
It obliterates the old paths. It puts its
heels on constitutional relations. It sun-
ders what God himself has united, and
unites what God has sundered. It would
subvert the Government of the country,
which is of God, and "whose resisteth
the power resisteth the ordinance of God,"
and all the worse for attempting to keep
it. And it is madness, though there is a
method in it. What for should we com-
mit this wrong?

What for should we violate our plighted
faith? What for should we reject the
dictated of religion, the usage of civilized
and Christian life, the claims of humani-
ty, the providential enlargement of su-
perior races, and doom, as we necessarily
must, an inferior, imbecile and dependent
race, which God has committed to our
trust, to a condition worse than slavery—
to a lingering, miserable and hopeless
death?

What for should we affect to change
the spots of the leopard, or the skin of
the Ethiopian? What for to equalize
qualities that God has made judiciously
unequal for the better conservation of the
sinful world, and the safer distribution
of its selfish forces till its probation shall
actually end? To undertake what is im-
possible is absurd. To force an absurdity,
where such great interests are at stake,
is to violate the constitution of the uni-
verse, the happiness of man, and the
honor of the Creator. To do it at a cost
of blood which fills the land with mourn-
ing, and of untold millions, if not of
gold, yet of promises to pay it, which

could be redeemed only by the bloody
sweat of an abused and suffering people,
is an evil passing all the powers of com-
putation.

We are bound to look after these
things, not technically, not politically,
not speculatively, but morally and prac-
tically as they are. We are bound to
protest against them, and against the
Administration of the Government, if
need be, for the sake of the Government
itself, not forcibly, but by free speech and
free vote, and an appeal to Him who
deals not with images—but realities, and
"will render unto every man according
to his work."

But what of the secessionists? They
belong to another category. Their ques-
tion is referred to a different test. One
thing at a time. Yet, though abolition
be wrong, secession is not, therefore,
right. One extreme may not be held to
justify another. In some morbid stages
of the body politic, even a natural rem-
edy may be worse than even the disease.—
But that is not here the question. That
question takes us to a different reckon-
ing—of technical definitions, of legal
subtleties, of political expedients of fi-
nancial calculations—a labyrinth where
we are soon lost without a moral clew.
We leave that to those whom it more es-
pecially concerns. We simply commend
them not to leave out of their reckon-
ing the moral government of God, for
now the issue between the contending
parties is taken up to the Court of Heav-
en. The God of battles must decide be-
tween them. Or, if there be an earthly
arbitrer, it is alone the people. But they
are better casuists than civilians, and
their judgement, after all, will be mainly
determined by the moral sense. God
will ultimately decide, not after the forms
of law, but through the conscience of the
people. Our main concern, therefore, is
to keep our hands clean, and our con-
science clear. When we put ourselves
right, our adversaries will be likely to
correct their wrong. Then the healing,
restoring influence will descend, and un-
ion, peace and happiness again be the
portion of the people and the inheritance
of their children.

A Startling Disclosure—The Purpose of the Secret League.

The Syracuse Courier publishes the fol-
lowing letter, which, it says, was placed
in its possession by a "reliable gentle-
man" of that city to whom it was fur-
nished by the person to whom it was ad-
dressed:

UTICA, April 9, 1863.
Mr. — N. Y.: You will excuse me
for addressing you, a stranger to me;
but from what I heard of you we need
no formal introduction. We are both
loyal men, and as such are friends at
sight. My object in addressing